

"The same motives which you have to eliminate DANGEROUS publications should prompt you to exercise your zeal for the diffusion of SOUND literature."—Cardinal Gibbons.

OUR SUNDAY VISITOR

The ONLY Penny Catholic Weekly. Its cost is the ONLY thing cheap about it. To do you good is its ONLY Aim. Co-operate with it.

Volume I

"TO BE PRACTICAL and TO DO GOOD"—Our Motto

HUNTINGTON, INDIANA, AUGUST 4, 1912

PRICE ONE CENT.

Number 14

For Our Non-Catholic Friends ---The Fairest Argument*

PART II. THE CATHOLIC IDEA OF THE CHURCH DEFENDED.

CHAPTER I.

The Correct Conception of God's Church.)

"The Son of God was made flesh and dwelt amongst us" not only to re-establish the human race in favor with God by obedience "unto the death of the cross," but also to be "the Way, the Truth, and the Life" (John xiv, 6) to all people for all time. By the perfection and moral beauty of His own life, and by His positive moral teachings, Christ would be the Way, the pattern for people to model their own lives by. By His overthrow of existing pagan errors and His infallible declarations concerning the nature of God, man's precise duties towards God, etc., He would be the Truth. And by the divine help he would supply for man's sanctification and salvation, Jesus would be his very supernatural Life.

Our Savior came as TEACHER, and made provision for teaching the nations for all time.

Scattered throughout the world, un-reached by the voice of any God-commissioned Teacher, all people, save the Jews, so lost definite knowledge of God that, to use the words of St. Paul, "they changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of fourfooted beasts, and of creeping things. . . who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator" (Rom. i, 23, 25). Along with this lamentable ignorance of God, and naturally resulting from it, existed a universal corruption of morals. Morality must

have definite dogmatic truths as a foundation. The learned philosophers in many countries realized this state of affairs and deplored the same, but they were powerless to remedy it. In fact, several of them taught that matters would grow worse instead of better until a Teacher would come from Heaven, Who could speak with authority on the nature of God, man's precise destiny, and what he must do to reach it.

Christ came with "the mystery which hath been hidden from ages and generations, but now is made manifest" (Col. i, 26). "The people that have walked in darkness have seen a great light; to them that dwelt in the region of the shadow of death light is risen" (Isa. ix, 2). The God-man was to be "the true light to enlighten every man that cometh into this world" (John i, 9).

Now, how was Christ to effect this instruction of all nations, even of those yet unborn? Was He to remain visibly on earth among men until the end of the world? Or was He to found a concrete organization with a Teaching Body that would be authorized to speak in His name? Only the latter method would be in accordance with our expectations, and it is the method which both Bible and history show Christ to have adopted. The Mosaic religion was a type of the Christian, and it was a visible organization whose members received a definite knowledge of the Almighty's will from teachers authorized to speak in His name.

Open the New Testament or read profane history and you will learn that Christ was visibly on earth for a very short time; that the term of His public teaching comprised only three years; that during this interval He never crossed the boundaries of Judea. His time was occupied chiefly with the instruction of TWELVE men, who, under a chief, were to constitute His first representative Teaching Body; they would be commissioned by the Son of God to "go forth and teach all nations" in His name. They would have successors in office, since the Kingdom of Christ was not only to be world-wide, but would endure until the end of time; "of His Kingdom there shall be no end" (Matt. xiii, 41).

Socialism Not the Friend of Labor

(By Bishop Carroll.)

Speaking as one who is in close touch with the labor situation among the miners of Montana and as a Bishop of the Roman Catholic Church, Bishop Carroll condemned Socialism as an enemy of the laboring man, charged that it is economically unsound, that its pretenses are false, that it is an insult to the laboring man. In urging that workmen take up the fight against their enemy, as he calls Socialism, Bishop Carroll insists that the fight upon Socialism is a patriotic one, for the protection of religion and the home, and that Socialism is un-American and in opposition to the Declaration of Independence.

"Labor is the natural portion of man, for the Scripture tells us that God placed him in the paradise that he might work and guard it. In his state of innocence labor was to man a source of pleasure, but when man fell a curse came upon labor. 'Cursed is the earth in thy sweat,' said God to Adam. 'In the work of thy face shalt eat bread until thou return to the earth out of which thou wast taken.'"

"Thenceforward labor became a burden and was gradually relegated to those whom despotism made its bondsmen, so that in Greece and Rome the 'laboring man' and the 'slave' were synonymous terms.

"Under paganism there was no labor question—one-half of the population was compelled to do the work for the other half. The slave was not regarded as a human being. He was the property of the freeman. The birth of Christ was destined to lift the curse from labor. The Star of Bethlehem was the first ray of light to them that sat in the darkness of slavery. He took upon Himself the form of a servant; He chose the station of a laboring man and his thirty years in the workshop of Nazareth was the beginning of a revolution for the sons of toil. He taught the dignity of human nature by declaring all men to be children of God, His own brethren and coheirs with Him in the kingdom of heaven. The commissions of His choice were the children of the poor and the lowly and from the mountain of Beatitudes He

proclaimed that 'There is the kingdom of heaven.' Following up His teaching, the great apostle St. Paul emphasizes the equality of all men: 'There is neither bond nor free, but you are all one in Christ.'

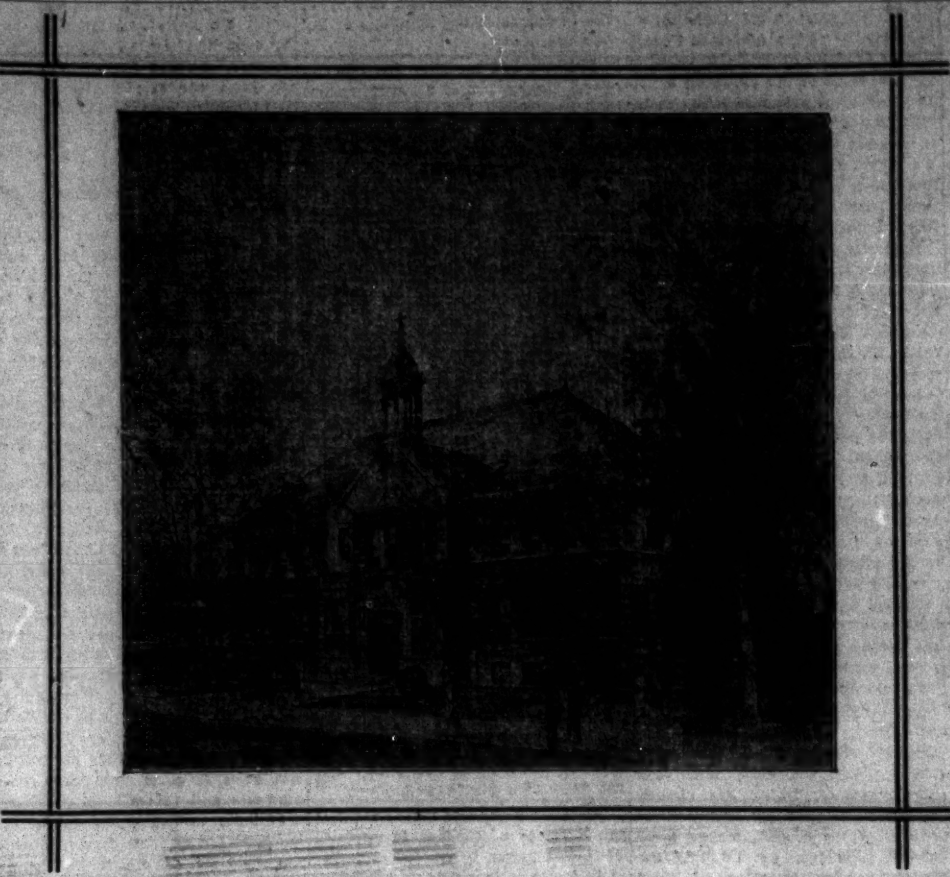
"The Church, animated by the spirit of her founder, has always espoused the cause of the poor and the down-trodden. Her teachings and her legislation have caused slavery to disappear from the world.

"She has rebuked kings and deposed them of their crowns that justice might be done to their oppressed subjects. She made use of the barons of the feudal days to extort the Magna Charta from the hands of the tyrannical King John. She has used the power of the king to wrest from despotic barons the God-given liberties of the third estate. The democracy of modern times is filled with her spirit, the great American republic having been founded upon the Catholic principle of the sovereignty of God and the equal rights before Him of all men.

Church Friend of Labor.
"The workingman's guilds of the middle ages, which secured the rights of the laboring man, were her creation and they are the models of the labor unions of our own age. From the very beginning of our modern industrial development the Church has espoused the cause of the laboring man. The great Von Kettler, who led the social reform movement in Germany, was called the laboring man's Bishop." The London dock workers will never forget the friendly interest of Cardinal Manning, and we are all familiar with the efforts of Cardinal Gibbons on behalf of the Knights of Labor. But it was reserved for the great Pontiff Leo XIII, to define the attitude of the Church itself toward the great economic problems of our modern life. His encyclical on the condition of labor has become the text-book of statesmen and Churchmen, of leaders of capital and labor; in a word, of all who sincerely strive to solve the problems of modern industrialism.

"The Church would warn the laboring man of the false pretenses of Socialism. She would again restate the old doctrine of the dependence of man upon one another, of their in-

(Continued on Page Two.)



The Parochial School Excels From a Moral Standpoint

The all-pervading spirit of our age, in fact its most universally acknowledged predominant feature is a "Thirst for Learning." The liveliest interest prevails in matters educational from the highest university to the lowest kindergarten in the land. Even in newly-settled territory school houses are within walking distance of nearly every child. Expense is not considered by the State when there is a question of ameliorating school conditions, and our millionaires who are slow to open their pocket-books to any other public cause, vie with each other in founding schools, erecting libraries and endowing universities.

"How," the non-Catholic reader will ask, "is this admission reconcilable with the dissatisfaction which Catholics manifest towards our public school system?" Very easily, when the Catholic position is once understood. Bishop Greer, of the Protestant Episcopal Church, tells how one can admire and praise the public school system as far as it goes, and yet express dissatisfaction with what it is still lamentably deficient in:

"There never was such an appetite for knowledge in the world as now. It is the altar and the shrine at which the world kneels. All this is admirable. But we are beginning to discover that the intellectualization of the world has been growing in advance of its moralization. We are coming to feel that knowledge in its secular significance is not sufficient. We must have moral training, and that training must begin with the child. 'The child is father to the man,' and the church that lives and works for the child will contribute most to the greatness of the future."

We could fill a huge volume with quotations from eminent Protestants who speak like this bishop, but for lack of space we shall adduce as our witnesses only a few from the different higher professions, statesmen of recognized ability, our country's leading educators, Protestant ministers, and editors of the more prominent secular and denominational press.

PRESIDENT ROOSEVELT.
"There is no word in the English language more abused than the word 'education.' It is a fine thing to be clever, to be able, to be smart. But it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule. We must have education in the broadest and deepest sense,—education of the soul as well as of the mind. . . . The future of this country depends on the way in which the boy and girl are brought up."

WILLIAM J. BRYAN.
"I believe that there is assurance of the life that now is, as well as of the life to come; and I am anxious that this life should be brought to the consciousness of every human being. The heart has more to do with human destiny than hand or mind. The pure of heart shall see God. . . . I want my boy, if he is to dig ditches, to begin his digging with the best education that the country can give him, but the education of the heart is above the education of the head."

SENATOR TILLMAN.
"There are a number of solutions for the nigger problem; education for instance. You may educate a nigger with book learning all you please, and

it only makes him the bigger devil, unless you can elevate his morals and educate his heart at the same time."

PRESIDENT HADLEY OF YALE.
"I do not believe that you are going to make the right kind of a citizen by a godless education, and then adding on religion afterwards."

PRESIDENT ELIOT OF HARVARD.
"It is indisputable that the country has experienced a profound disappointment in the results thus far obtained from a widely diffused popular education."

PROF. GARFIELD OF PRINCETON.
"If an educational institution lacks the religious motive at its core, it lacks the thing which alone makes it worth preserving."

PRESIDENT OF BOWDOIN.
"The public school must do more than it has been doing if it is to be a real educator of youth and an effective supporter of the state."

CHINESE REPRESENTATIVE AT WASHINGTON.
"Unless I am grievously mistaken, your system of education is directed merely to mental training. In other words, you develop the students' brains; teach them useful subjects which enable them to gain a livelihood. Is that the only object toward which education should be directed? I think that morality ought to be cultivated. I have seen the most learned men, through lack of moral principles, reduced to mere wrecks of what they might have been. In China we teach respect to heaven, reverence to our sovereign rulers, parents and teachers. In America you have in your educational system everything except moral teaching."

HON. AMASA THORNTON, NEW YORK.
(From the North American Review, January, 1898.)
"I am a Protestant of the firmest kind. . . . The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix religious truths in the youthful minds. For this it has, been assailed by the non-Catholic population; and Catholics have even been charged with being enemies of the people and of the flag. Any careful observer in the city of New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholics; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for us to lay aside prejudices and patriotically meet this question. The children and youth of today must be given such instruction in the truths of the Bible and Christian precepts as will prevent them in maturer years from swinging from their moorings and being swept into the maelstrom of social and religious depravity, which threatens to engulf the religion of the future. Such instruction can only be given successfully by an almost entire change of policy and practice on the question of religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is given."

THE EDUCATIONAL REVIEW.
(February, 1898.)
"A little less than fifty per cent of the children of our country fre-

quent any Sunday school. The meaning of these figures is simply overwhelming. More than one half of the children of this land now receive no religious education. . . . Even this feature does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everyone knows this can not be granted."

THE NEW YORK TIMES.
(March 1, 1900.)
"The movement of the Roman Catholic Church to secure a system of education which shall not ignore religion is a movement in the right direction. Their self-sacrificing effort in maintaining their parochial schools for this purpose ought to cause us Protestants to blush, when it is compared with our own indifference in this matter. The religious training of Protestant children is left almost entirely to the Sunday school, where the great bulk of the teachers are so inefficient and indifferent that they exert no moral influence over their charges. The bitterness which has existed between Protestants and Romanists has become so much a matter of the past that it ought to be possible to agree upon some plan whereby our youth can receive some kind of religious training in the public schools. Surely every Christian will rejoice to have such religion given, so that our children will not grow up wholly irreligious and thus become a menace to the well-being of society."

THE BROOKLYN (N. Y.) EAGLE.
(June 1, 1902.)
"Right and wrong in the affairs of conduct are not matters of instinct; they have to be learned, just as really in fact, as history or handicraft. In this knowledge being imparted to our children in any efficient way and by any efficient teachers? It the public school doing it? Is the Church doing it? Are fathers and mothers doing it? We are compelled to say No to all these queries. . . . The truth is, we are taking for granted a moral intelligence which does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there."

"Our whole machinery of education from the kindergarten up to the university is perilously weak at this point. We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and wrong than had so many Greeks of the time of Alcibiades. . . . The great Roman Catholic Church is unquestionably right in the contention that the whole system as it now exists is morally a negation. . . . The great company of educators and the whole American community need to be sternly warned that if morality can not be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness is essential to a people's very existence. And righteousness does not come by nature any more than reading and writing does. We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with and inseparable from morality, letting that factor do it on its own terms and teach therewith whatever it lists."

Why Are You What You Are?

Good morning, Mr. Thompson; a fine morning, is it not? Are you off for a stroll?

I am going to Mass, Mr. Harris; will you walk with me?

H. With the greatest pleasure; only I must request that you do not try to convert me. My ancestors were Protestants for a long time, and I mean to live and die in their faith.

T. So, you are afraid of my succeeding should I attempt it; but it is my intention to ask you about your religion, and not to speak of the doctrines of my own. Now, can you tell me, why are you a Protestant?

H. Why, because I believe in civil and religious liberty, of course, and in allowing every man to believe whatever he thinks is right.

T. Then why don't you act up to your principles, and accept what your private judgment tells you is the truth?

H. So I do. I believe the Protestants to be right and the Catholics wrong.

T. How have you found that out?

H. I have always been taught that it is so.

T. So you admit the authority of Tradition?

H. No, I don't; I admit the authority of nothing but the Bible.

T. Not even of private judgment?

H. Of course not; no man can be infallible in the exposition of truth and error.

T. Not even your ancestors?

H. I don't see what that has to do with the question. My ancestors believed what they thought was right, and taught it to me.

T. And you accepted and believed it without first finding out whether your judgment told you it was right, thus admitting two things which you have just denied, Tradition and Infallibility.

H. But my judgment does tell me it is right.

T. I never heard of a judge deciding a case after having heard only one side of the question; yet is not that just what you have done?

H. I have read and studied the Bible, and that tells me, as far as I can see, all that I want to know.

T. Well, how do you know that the Bible is what you say it is?

H. Because I have always been taught so.

T. Yes, on the authority of Tradition, for the Bible itself nowhere says what it is or whence it comes.

H. There you are again with your bothering Tradition. Does not the Bible say "Search the Scriptures" and St. Paul says, "All Scripture is given by inspiration of God" (2 Tim. iii, 16)?

T. Yes, all those Scriptures which at that time were written, namely, the Old Testament; but does St. Paul anywhere say that the Epistle he was writing to Timothy, or indeed any of his Epistles, were inspired?

H. No, but we may safely infer that if they were not inspired they would not be in the Bible.

T. Well, did the Apostles collect and bind together all the Books as they now stand in your version?

H. Certainly not.

T. Did the Bible, then, by a special act of God, put itself together?

H. Of course not.

T. Well, then, if the Apostles did not collect it all together, and the Bible did not descend, ready bound and printed, from Heaven, pray how arranged it in its present form?

H. Why, men, I suppose.

T. From whom you received, on Tradition, the belief that it was the Word of God; besides which, those men must have been inspired and infallible, in order to decide, among all the different Epistles and manuscripts what was Bible and what was not. Now, you say we may safely infer that all the Books were inspired, or they would not be in the Bible; then why do you retain the Apocrypha, which you say is uninspired, and therefore cannot be Scripture?

H. I cannot say; that is for wiser and more learned men than myself to decide.

T. Then where is your private judgment, when you are obliged to receive and believe what another man

tells you, concerning the very foundation of your religion itself; for you profess to accept the Bible and the Bible only, and you say that upon that your religion is built?

H. Most certainly I do; the Bible is the Word, and the only Word of God.

T. And every man has a right to interpret it as he thinks best?

H. Certainly.

T. Then how can it be the Word of God when every man may put his own meaning upon it?

H. Well, of course there can be only one true meaning, and that is for every one to find out for himself, and if he puts the wrong interpretation on it, that's his own fault and nobody else's.

T. Then what is the use of clergy and churches, when every one can settle beforehand what he is going to believe before he goes there?—since, from your showing, the clergymen may be right and you wrong?

H. Oh, of course there must be teachers to keep order; and any man may go to a minister and ask him questions on any point.

T. But he is not bound to believe what the minister says?

H. Not unless it coincides with his private opinion.

T. Then pray can you tell me how all the world was converted to Christianity before the whole Bible was so much as written in one volume? Was it through teaching by word of mouth?

H. I suppose so.

T. And did the Apostles and their successors say to the heathens they were converting: "We have delivered a religion to you which is true according to what our private opinion tells us of it, but you are not bound to believe it; you can use your own private judgment in deciding as to its truth, and if you reject it, or any part of it, we cannot condemn you?"

Or did they say, "We preach Christ and Him crucified; this is the Gospel of the living God, whose non-acceptance will be visited with eternal exclusion from Heaven?"

H. I suppose they said the latter, but you see that was only a temporary state of affairs.

T. Then when Christ commissioned His Apostles to preach the word of mouth, did He tell them that was only to be until the Bible was printed, and that then they were to give up teaching and let every man be his own teacher?

H. I never met such a fellow as you before, for asking awkward questions. How shall I know anything about it beyond what the Bible tells me?

T. And as the Bible does not tell you that it was ever to be the substitute of teaching by word of mouth, how do you know that?

H. Well, of course there are some things that cannot easily be explained, and that is one.

T. My dear friend, it seems to me that there are many more things in your religion which cannot be explained; for instance, you say your reason for being a Protestant is belief in the Bible only and nothing else, and yet you are obliged to go against the Bible in several instances, notably, in keeping Sunday instead of Saturday—where is your authority for that? Again, you neglect to pay attention to many important commands in the Bible, one, that women shall not teach in the Church; and another injunction, to fast, Protestants hardly ever observe. And again, even if Extreme Unction may not rank as a sacrament, there is the distinct command of St. James to use it. Last, but not least, is St. Paul's statement that Scripture shall be wrested by many to their own destruction, and no text of Scripture is of private interpretation.

But here we are at the church gates. I hope the few questions I have asked you may be the means of showing you the danger of your state. What ever you think of the subject, remember this, it concerns your eternal welfare to believe the Truth, and there is no middle way between Truth and Error.

THE "METHODIST" WRITES EDITORIALY.

"In our judgment the denominational schools of the land, as compared with the purely secular or State schools, are on moral grounds incomparably the safer. Our state institutions, as a general thing, are the hotbeds of infidelity—not less than of vice. That infidelity should be fostered and fomented therein is not unnatural. We thoroughly believe that our church should invest at least ten millions of dollars, in the next ten years, in denominational schools. Why? because we believe this system is the

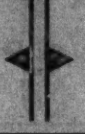
American one and the only safe one."—Literary Digest, Vol. vii, No. 7.

INTER-OCEAN.
(Chicago, 1911.)

"Without dogma and doctrine man's life lacks a guiding star—a directive rudder. Hence the church, as an association of men, must have a creed. A creedless church is an impossibility. And so is a creedless man. The moment we really grasp the conception of such a being, we see that he would be an animal having no hopes, no desires, no aims, beyond those of this present moment. He would be a creature that could do only what the sensations of the present moment suggest."



Children's School and Playground



Find the Answers for Next Week's Sunday School

What is to be understood by the term "Church?"

Can not people be saved out of the Church as well as in it?

Why not?

How many Churches did God establish?

If only one, why is it that there are so many religions called Christian?

Is there a way of knowing which of the many churches was actually instituted by Christ?

How may the true Church be known?

Are those who are not members excusable?

THE CRANE.

"The turtle, and the crane, and the swallow observe the time of their coming; but my people know not the judgment of the Lord."—Jeremiah, chapter viii, verse 7.

The Crane belongs to that class of birds called waders, and to that tribe called heron. It is a large bird, being five feet in length. The bill is more than four inches long. The feathers are ash-colored, the forehead is black, and on the upper part of the neck there is a space of about two inches, ash-colored and bare. At the tip of each wing there is a beautiful tuft of loose feathers, which can be erected at pleasure. The legs are long and stout, with a large naked space above the knee, and the toes are long. There is a peculiarity about the wind pipe. It runs considerably down the breast, returning at the same passage, and descending to the lungs.

Cranes inhabit Europe and Asia; and in winter they regularly migrate in flocks to Egypt and the warmer parts of India. In Sweden and Poland they are so numerous as to become injurious to the fields of wheat. The female makes her nest among

rushes, on alder-bushes, and occasionally on the roofs of detached houses. She generally lays two eggs of a green ash-color, spotted with brown.

Cranes live chiefly on slugs, worms, frogs, grain, and herbs which grow in the fields, or in marshy situations. In their expeditions they fly exceedingly elevated in the air, forming an angular shape. When the wind freshens, or when an eagle approaches, they assume the form of a circle. They take their journeys chiefly in the night, and as they advance, utter loud and discordant screams. During their voyages, the leader often calls to rally his troops and guide them in their course, to which each individual answers, as if to notice that it is following in the proper track. Here, the instinct of the Crane teaches a most important lesson, namely, that we should most carefully follow the course to heaven pointed out to us on the Word of Life.

When assembled on the ground, they are said to set guards; and therefore in the ancient hieroglyphics they were represented as symbols of "circumspection" and watchfulness.

Hezekiah, during his severe sickness, "chattered as a crane," intimating that he cried loud because of the severity of his pain. (Isaiah, xxxviii, 14.) The Jews are represented as more stupid than cranes, which know the time of their coming, while they knew not the season of their duty. (Jer. viii, 7.)

ST. MARTHA.

She was a sister to Mary and Lazarus, and lived with them at Bethania, a small town two miles distant from Jerusalem, a little beyond Mount Olivet. Our Blessed Redeemer had made his residence usually in Galilee, till in the third year of his public ministry He preached chiefly in Judaea, dur-

ing which interval he frequented the house of these three holy disciples. Martha seems to have been the eldest, and to have had the chief care and direction of the household. It appears from the history of the resurrection of Lazarus that their family was of principal note in the country. In the first visit, as it seems, with which Jesus honored them, St. Martha showed great solicitude to entertain and serve him. She forgot the privilege of her rank and riches, and would not leave so great an honor to servants only, but was herself very busy preparing everything for so great a guest and his holy company. Mary sat all the while at our Savior's feet, feeding her soul with his heavenly doctrine. In this she found inexpressible sweetness, and so great spiritual advantage, that she forgot and contemned the whole world, and would suffer nothing to draw her from her entertainment with her God, or make her lose any one of those precious moments. At His sacred discourse her heart was inflamed, her pure soul seemed to melt in holy love, and in a total forgetfulness of all other things she said to herself, with the spouse in the Canticles, "My beloved to me, and I to Him, Who feedeth among the lilies;" that is with chaste souls, or among the flowers of virtues.

St. Augustin observes that this house represents to us the whole family of God on earth. In it no one is idle, but His servants have their different employments, some in the contemplative life, as recluses; others in the active; as, first, those who labor for the salvation of souls in the exterior functions of the pastoral charge; secondly, those who, upon pure motives of charity, serve the poor or the sick; and, lastly, all who look upon their lawful profession in the world as the place for which God has destined them, and the employment which He has given them; and who faithfully

pursue its occupations with a view purely to accomplish the divine will, and acquit themselves of every duty in the order in which God has placed them in this world. He is the greater saint, whatever his state of life may be, whose love of God and his neighbor is more pure, more ardent, and more perfect; for charity is the soul and form of Christian perfection.

LAST NIGHT

The stars were shining in my room

And flooding it with light,

And so when I was through my beads,

I said: "Dear Stars, good-night!"

And then I had a lovely dream;

For hanging way up high,

I saw the stars in rosaries

All round the arching sky.

I'm sure there were a thousand there,

Bright rosaries of gold,—

Great star-beads strung on chains of light,

For angel hands to hold.

But when I woke the stars were gone

From out the arching blue;

And yet I wonder if my dream

Was, after all, not true? C.

THE STOLEN FLOWER OF PURITY.

By Elsie Flisikowski, Sacred Heart Church, Cincinnati, Ohio.

One evening, as it was growing dim a girl and boy, hand in hand, were walking down the avenue, admiring the many beautiful plants which Almighty God had planted. The girl was eleven and the boy was two years older. I

will give you their exact names: Elsie and Harry. Harry had a tender brotherly love for his sister while she in return was mean and hateful.

Both children were sent to a non-Catholic school; but at the age of twelve Harry was sent to the Catholic school, because the time was fast approaching for him to make his First Holy Communion. He naturally understood more about the Almighty than Elsie. He felt sorry for his sister because of her ignorance in the knowledge of God and His Church and therefore he tried to instruct her. All of his efforts were in vain, because she did not pay the least attention to them.

We left the two walking down the avenue and therefore we will accompany them in their walk. Elsie held Harry by the hand while he tried his best to whisper the love of God in her ear, but to no avail.

Finally it grew dark and Elsie clung to her loving brother. On one side of the road, in a beautiful garden, were two immaculate white lilies hidden almost from view by the thick hedges. Elsie's eyes were dazzling at their wondrous beauty and she began to plan the easiest way to get the lilies, but Harry tried to get this idea out of her foolish mind.

Soon enough she began coaxing him to get the lilies for her, just as Eve coaxed Adam to taste of the forbidden fruit. Just as Adam had been induced by Eve so was Harry induced by Elsie. Slowly he crept through the hedges. Then he plucked, with great difficulty, the flowers of St. Joseph. Immediately a great change took place. The heavens, which before were studded with millions of stars, grew dark and clouds began to appear. It began to thunder and lighten and both children became frightened and trembled with fear.

Harry crept through the hedge while Elsie awaited him. As soon

as she saw the lilies she grasped them from her brother and embraced them lovingly. They now began to run as fast as their feet allowed them. In their flight Elsie unfortunately fell upon one of the lilies and crushed it. By this time it began to rain heavily. Elsie fell more than once in her flight. She thought no one had seen them but one Person had, and He was Almighty God.

Tired and wet the two returned home with tears in their eyes. Elsie cried because she had crushed the lily and Harry cried because he knew the rain storm was a punishment from on High for his wicked deed.

Elsie put the lilies in a vase and placed them upon the center table. The vase was cracked and therefore the water leaked out upon the beautiful mahogany table. The mother became very angry and treated Elsie very meanly. Harry was touched and begged his mother to send Elsie to the dear old Sacred Heart of Jesus school. His mother decided to do so and the following week sent her daughter. The next year the younger children were admitted to the Table of the Lord and Elsie and Harry received their First Holy Communion on the last Sunday in March, 1911.

One year after Elsie was passing by a beautiful garden and in it she saw two of the self same lilies which she had induced Harry to pluck just a little over a year ago. She recalled it to mind and soon enough tears dropped from her eyes at the memory of a thing so terrible. I will close my story dear children, by telling you that this is an event taken from my own life. I am that Elsie and Harry is my brother. I suppose brother Harry has forgotten this event, but I have not and I think I never will forget, although Almighty God, through my confessor, Father D—k has forgiven me.

EARTH'S FAIREST CHILD

BY L. F. MURPHY.

Oh, quiet little Nazareth Of olden Galilee,

What blessed, hallowed memories Came to our hearts from thee!

Within that humble little home Dwelt earth's divinest Guest, And Mary, purest Maid of all, With Joseph, tenderest.

What love and peace and purity Abideth ever there!

What hosts of unseen angels watched And guided everywhere!

The Holy Child so dutiful To all the sweet commands;

Each humble task was not too small For His divinest hands.

Methinks He gathered flowers fair,—

The flowers blooming wild; And brought them to His mother dear,

And watched her as she smiled.

So, little children, when you come To Mary's altar fair,

Remember humble Nazareth And who were sheltered there.

That blessed, hallowed shrine of earth

Where Christ, earth's fairest Child,

Grew up in grace and knowledge pure,

Obedient and mild.

And bring the flowers of your hearts,

With earth's sweet blossoms fair,—

How pleased the Child of Nazareth To see them glowing there!

The man who is strictly on the level is bound to reach the top.

Miscellaneous

NIGHT PRAYERS FOR THE SICK.

Our Father, Hall Mary. I believe. Glory be.

My God, I give Thee thanks for all the benefits which I have ever received from Thee, and particularly this day. Give me light to see what sins I have committed this day, and give me grace to be truly sorry for them.

(Here wait a little, and try to remember the faults you have committed during the day.)

O my God, I am very sorry that I have offended Thee: I love Thee with all my heart, because Thou art so good, and I will not sin again.

O my God, I accept death as a homage and adoration which I owe to Thy Divine Majesty, in union with the death of my dear Redeemer, and as the only means of coming to Thee, my beginning and last end.

Into Thy hands, O Lord, I commend my spirit: Lord Jesus, receive my soul.

May the Blessed Virgin Mary, St. Joseph, and all the Saints, pray for us to our Lord, that we may be preserved this night from sin and all evils.

O my good Angel, whom God has appointed to be my Guardian, watch over me during this night.

All ye Angels and Saints of God, pray for me.

Jesus, Mary, and Joseph, I give you my heart and my soul;

Jesus, Mary, and Joseph, assist me in my last agony;

Jesus, Mary, and Joseph, may I die in peace in your blessed company.

May our Lord bless us, and keep us from all evil, and bring us to life everlasting.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

INDISSOLUBLE MARRIAGE.

That marriage is indissoluble except by death, is a doctrine that has been accepted by Christians ever since the time of Christ. Why should it now be considered visionary, antiquated, or impracticable? It will occasionally bear hard on individuals, but it works for the benefit of the multitude, for it tends to prevent ill-advised marriages and to make married people put up with minor grievances rather than to break up their union by a recourse to a divorce court.

When all young folk know that if they marry, they marry for life, they will likely be careful to choose for partners persons of congenial disposition, character and training. They will not rush into matrimony, with the afterthought that, if they do not like it, they can get a judicial separation. They will realize the sanctity of a sacrament that makes twain one flesh.

What is needed to stay the floodtide of divorce is Christianity—instruction in the Christian religion, faith in the divinity of Christ, the development of conscience, and training in the sense of sin. Let the law of Christ that marriage is indissoluble be proclaimed from every pulpit. Let divorce bring social ostracism. Then the shame of ruined homes separated families, and promiscuous intimacies will be abated.

Where is the pilot who, having guided into port a ship laden with precious goods, casts them into the sea the moment he arrives? Having granted so many graces to this soul, canst thou suppose that My Heart will abandon it at the hour of death?—Our Lord to St. Mechtilde.

HIS ANSWER.

An Irishman was sitting in a depot smoking when a woman came, and sitting down beside him, remarked:

"Sir, if you were a gentleman you would not smoke here."

"Mum," he said, "if ye wuz a lady ye'd sit farther away."

Pretty soon the woman burst out again.

"If you were my husband I'd give you poison."

"Well, mum," returned the Irishman as he puffed away at his pipe, "if you wuz me wife I'd take it."—Kansas City Independent.

PITIED THE GENERAL.

A French General's wife, whose tongue lashing ability was far famed, demanded that an old servant, who had served with her husband in the wars, be dismissed.

"Jacques," said the general, "go to your room and pack your trunk and leave—depart."

The old Frenchman clasped his hands to his breast with dramatic joy.

"Me—I can go!" he exclaimed in a very ecstasy of gratitude. Then suddenly his manner changed, as with the utmost compassion he added: "But you, my poor general—you must stay."—Chicago Record Herald.

612 CONVERTS IN ENGLAND HAVE BECOME PRIESTS.

There is not and cannot be any greater object-lesson in the drawing power of the Catholic Church than the exhibit presented in the new edition of Mr. W. Gordon's now well-known "Converts to Rome." It is no mere general statement of a crowd who have become Catholics, but it gives the names, residence and public station of men and women who dominate the pages of who's who in England. They have been drawn to the Church not by per-

sonal gain or worldly ambition,

but for conscience sake. Many of them have made very notable sacrifices in order to get right with God. This list is a roll of honor that might well be quoted on various occasions. There is no more powerful argument for the Church than the one contained in this exhibit. It includes the names of 572 clergymen of the Church of England, 23 of the Church of Scotland, 12 of the Church of Ireland and 13 Nonconformist ministers. There are 29 peers and 53 peeresses, 432 who are described as "members of the nobility," 42 baronets and 21 knights. The names are given of 303 clergymen's wives, 350 clergy-men's daughters and 269 clergy-men's sons; 306 of these converts were officers of the army and 64 of the royal navy. Of university graduates, 586 were of Oxford University; 346 of Cambridge University, 24 of Durham and 63 of Trinity College, Dublin; 425 were "public school men," Eton heading the list with 93 names. Of these, 612 have become Roman Catholic priests, of whom 369 became secular priests and 243 joined one or other of the monastic order. Of these latter, 109 became Jesuits. The book affords melancholy reading to Protestants, but it certainly proves the immense service rendered to the Catholic Church by the Oxford movement and ritualism.

A GENTLE REBUKE.

Not long ago a London preacher indulged in a little bit of sarcasm over a small collection. And he did it very neatly in a preface to his sermon on the following Sunday: "Brethren," he said, "our collection last Sunday was a very small one. When I looked at the congregation I said to myself, 'Where are the poor?' But when I looked at the collection when we counted it, I exclaimed, 'Where are the rich?'"—Argo-naut.

THE NOBLEST OF TREES.

In the Bible the cedar is called "the noblest of trees." It is indeed the favorite tree of all the ancient Hebrew writers, and in the sacred writings it is mentioned 75 times, nearly twice as often as the mention accorded any other tree. The cedars of Lebanon were noted for their stately magnificence and size, and from them were procured the timbers for Solomon's Temple. There are now only 400 trees standing in the ancient grove of Lebanon. Thus the most famous grove in history is scarcely more than a memory; a victim of man's ruthless hand and a monument to his wastefulness.

And so of the great bulk of the forests and groves that once belted the civilized globe and helped mankind to grow when the world was young. They are passing, with their woodland nymphs, their legends and their songs, and if a remnant is to be saved civilization must sound the call:

Woodman, spare that tree!
Touch not a single bough,
In youth it sheltered me,
And I'll protect it now.

FACTS ABOUT JAPAN.

The empire includes 3,000 islands, stretching nearly 2,900 miles.

Area, 161,163 square miles—as large as the North Atlantic states.

Coal is the chief wealth—9,000,000 tons mined in 1901.

Textile production increased from \$9,000,000 worth in 1886 to \$86,000,000 worth in 1901.

The population in 1900, 44,805,937.

Day laborers receive twenty cents a day, women servants eighty-four cents a month, women farm laborers \$3.50, men farm laborers \$15.96.

Four hundred and eighty daily papers.

WHY THE CHURCH USES LATIN.

Why does the Church use the Latin language? For these reasons, says a writer:

Because a universal community requires a universal language. The Church of Christ is universal. Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so-called Anglo-Saxon of 1,000 years ago she could not be understood now except by experts.

Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization and deserves to be the language of an unchangeable religion.

Because it lifts the liturgy of the Church above that of everyday usage of words, which alters their sense and debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-Saxon Episcopalians.

Finally, a universal language speaks of a universal brotherhood and makes a Catholic at home in all the Roman Catholic churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the Church or from his prayer book, which contains its entire meaning in his own tongue.

THE UNMANLY VICE.

(Continued from Page Two.)

which have gnawed their hearts. Full well they know that they throw their fathers and their mothers into despair; and sorrow into the home where through them joy and honor should reign supreme, they know that their pleasure-nights cause sadness-days to those who for them suffer and sweat, but what matters it to them? The most ardent entreaties, the forewarning of their woe-laden doom will not restrain

their selfishness. In spite of all, they will have their foul fun; gaily they will sacrifice their conscience, their life and that of others, and even if they have to crawl in the mire to go to the feet of the vilest slave-creatures, these poor changelings, now the slaves and servants of sin, will creep and crawl.

Many young men I have met since I am a priest, but I tell you, never have I met loving souls but those who were not acquainted with evil, or at least, strove and struggled against it. Indeed, once inured to such violent emotions, how can a human heart, such a frail flower that feeds on a dew-drop; that moves with the breeze; that for days is made happy with one word or a single mark of love; how can a human heart whose beating is so calm, so insensible because of its very sensitiveness, how can such a vessel, that can be broken by a drop of lava, store the coarse and exaggerated pleasures brought by depraved senses? These senses are selfish; the heart is generosity itself. If the senses get the better of the heart, the heart withers and can no more enjoy simple joys; it can no more soar towards others; it merely beats as a blood-propeller, it beats to mark the hours, the shameful hours that are to be shortened by deadly debauchery. And what is worse than to kill a human heart? What, when within us the heart lives no more?

Young man, if thou wantest to be strong, lead a pure life. All the treasures of divineness implanted by Providence within thee are necessary to perform thy life work. The suppling of thy strength is dangerous to thy body which needs it to achieve its development. Aught which fictionally excites thee redounds on thy nerves not yet fully formed. If thou wastest thy heart thou wilt kill thy manly feelings. If thou renoucest thy will thou wilt become a lesser man; thou seekest for life in the region of death. Stop, therefore, while it is in thy power to do so, live as a man who is one day to grow old, and to whom it will be the most dreadful of all evils to count thy past years by follies, and to be reminded of thy former luxuriance of health, only by the maladies which riot has produced.

But whilst impurity is thus the unmanly vice, holy purity is the manly virtue and leads to the fullness of life here below as well as hereafter.

FATHER LELAN.

Newport, R.I.

Soci

Speaking touch with the miner

hop of the Bishop of

as an charged sound, th

man. In take up th

as the cal insista th

After Dinner Story

ANDY CAREW'S GOLD

BY MAGDALEN ROCK.

The kitchen of Mountrath farmhouse was a pleasant apartment. Two large, deep-seated windows looked out over the undulating meadow-lands to the red and golden glory of the wintry sunset. The big, polished, oaken dresser was laden with row after row of gleaming crockery and glistening tinware. The tables and the bench that ran round one side of the kitchen were as white as soap and water and an abundance of scrubbing could make them. From the blackened ceiling there hung several pieces of bacon, peas and beans in nets ready for spring sowing, and several bunches of camomile and scented herbs. The floor was of red tiles, the walls were whitewashed, the big clock, though silent, was picturesque, and the peat fire on the open hearth flared cheerily in the gathering dusk of the short December day.

"Where's the mistress?" Mrs. Nancy Gilligan questioned as she entered the kitchen. "And Miss Blake?"

"They're gone to the chapel to do some decorating for Christmas," Betty Moore returned, "and I promised to stay till they'd get back. The little girl is in bed thank goodness! I got her persuaded to lie down a bit, for 'tis at rest she can't be at all. Oh, ay, she's sure to rest an hour or two."

"Is she?" Nancy looked relieved. "And is the creature asleep?"

"Ay, sound as a top. Sure, she goes to sleep the minute her head touches the pillow. And little wonder! She's never still, is Rosie Carew, and never out of mischief, never. Do you know what she did this blessed day?"

"No," Nancy was not anxious to set Betty's tongue on her charge's delinquencies; "nothing good, I'm sure. I say, Betty, couldn't you step out a bit with me? I'm told the Connors have come to Mrs. Reid's wake for an hour or two."

"The Connors from Dunmore! Sure they weren't friendly at all!"

"Well, they're there. And every one of them in black silk and velvet mantles. They look to be on the top of the world. I don't like going in alone."

"But I can't leave the child," Betty objected.

"She's asleep, don't you say? And what will harm her for half an hour or so? Not a thing! And wouldn't Mary Carew be as well looking after her niece as tramping to the church with holly and ivy and all that? She can't hold the farm much longer, either," Nancy ended.

"I doubt not, I doubt not," Betty assented. "Tis the queer come-down for the Carews that used to be so well-to-do and so open-handed."

"That's so," Nancy commented. "Well, are you coming or aren't you?"

Betty was not disinclined for further gossip, and for a sight of the dead Mrs. Reid's rich relations. She lighted a candle and proceeded, with Nancy in her wake, to an adjoining room where a little girl lay in a small bed. Had the two women been keen-sighted they might have seen a dark-fringed eyelid uplifted for a fraction of a second.

Betty bent over the child. "She's sound! and isn't she good-looking?"

The listening child grinned inwardly. Betty usually described her as a ducky imp.

"Oh, ay," Nancy agreed indifferently. "Tuck her up there, and come away. We'll be back in no time."

The two women set out for the wake-house, gossiping, as they went, over the Carews.

"Tis the loan-fund bank that's putting Mary Carew out," Nancy said. "There was always a loan from it, but when times were good and Mary's father—God rest him!—making plenty out of the mill

there, he was always able to meet the interest on the loan. But times are changed. Every one's eating white bread and Indian meal, and the old mill is left idle. Sure, its wheel used to go round night and day."

"That's so. And then there were losses in cattle," Betty said. "Now the loan-fund company is going to sell the farm and the dear knows what Mary, the creature, will do."

"Wasn't there something between her and Peter Dougherty?" Nancy asked.

"So I heard, but Peter, sure, would need to marry an heiress, whose money would portion off his sisters—five of them. I heard Mary refused him because that she won't have sixpence to call her own when everything's paid. She talks of going to America and taking Rosie."

"Oh, ay, Rosie's on her hands, being an orphan."

"A cousin's child. Dear, oh! when I was young, people used to talk of the gold that old Andrew Carew had—bags and bags of it. He was Mary's great-grandfather."

"Now, now," Nancy clicked her tongue.

"Ay. It was in the trouble-some times when the yeomen were doing as they liked on their Catholic neighbors. Old Andy had the gold stored, his own savings and that of a brother who was in Australia. He hid it for fear of the Orange Yeos' getting it. And then he died sudden and the gold was never heard of."

Nancy again clicked her tongue. "What a pity it wouldn't turn up for Mary!"

"It won't now," Betty said. "Well, there's the house, and there's a car. I suppose the Connors came on it."

"No less! and the driver in a blue coat and gilt buttons," Nancy remarked.

"The conceit of some people!" said Betty scoffingly. "I mind when they wouldn't have despised a seat in a donkey cart. Well, well! Did you hear, did the big Belfast doctor come to Lord Mountrath this day?"

"He did that. And sure what good can he do at all, at all? The old lord's nigh on eighty years of age, and all the doctors in Belfast couldn't cure death."

"No, indeed; but the quality can spend the money on their notions and nonsense. If the Belfast doctor's cleverer than old Dr. Boyd, 'tis a wonder. Now you go in first, Nancy."

Nancy obeyed, muttering something about having more belief in her own medical skill than in Dr. Boyd's, or any other doctor's. One of the decried body was at that instant telling Lord Mountrath's nephew that his uncle's chance of living was, despite his eighty years, exceedingly good.

"And you won't stay overnight, Steve?" young Philip Mountmorris said. The two were old friends.

"Can't, Phil," Dr. Mahon replied concisely.

"Then I'll drive you to the station myself," Philip said, and as they sped along the high road, he remarked suddenly, "I wonder you have never married, Steve."

Stephen Mahon laughed. "So do I, sometimes. The fact is, I intended to put my fate to the test tonight at a certain dinner party to which I was invited."

"How you must have cursed my message!"

"No; curiously enough, it gave me a sense of relief."

"Take your dentist being away when you call on him professionally?" Phil laughed.

"Exactly."

"Then you're not in love?"

"Love! Oh, one does not think of love at thirty-five."

"Did you ever think of it, old fellow?"

Dr. Mahon hesitated.

"Well, yes. I was once very fond of a certain Anna Blake, but I was only a recently qualified medical practitioner with no money and poor prospects, and the lady wisely said no when I asked her to marry me."

"Anna Blake!" Phil Mountmorris repeated. "The name seems familiar. But of course Blake is a common name."

"I went citywards and worked hard."

"And forgot Anna?"

"I suppose so."

"What became of the lady?"

"I don't know really. Her parents died and she left Rossrea. Phil, Phil, for God's sake, pull up! Ah! we're smashed up, anyway!"

Philip Mountmorris had not observed a little figure that came flying round a sudden curve of the road till the doctor's cry warned him. He had pulled up his horse so suddenly and violently that the frightened animal sprang to one side, upsetting the vehicle and its occupants. Both men were on their feet in an instant, and unheeding. Phil attended to his horse while the doctor sprang to where the child lay.

"Are you hurt, little one?"

"Not very much," a shrill childish treble replied bravely. "Only my foot. The shaft hit me a little bit."

"We have a broken shaft," Phil announced. "I must get another vehicle. What about the little thing? Why, it is Rosie Carew. What are you doing out here at this time of night, Rosie?"

"Going to the shop for something for Auntie Mary's stockings and for Anna's. I slipped away," Rosie said through sobs. "Betty went with Mrs. Gilligan to Mrs. Reid's wake."

"Where does she live?" Dr. Mahon asked.

"A bit further on. Not far. Rosie will direct you," Phil said. "I'll carry her home and see what's amiss, if you go back for some conveyance," the doctor said lifting her gently.

Mountrath was at no great distance. Betty was still at the wake, and Rosie directed the doctor to the room where a light burned brightly. An examination satisfied the doctor that her injuries were trivial.

"I'm afraid you are a very naughty little girl," he said when Rosie had told him where her aunt was.

"Betty says that, and I suppose it is true. Would you mind, please, taking the things out of the old Bible there and putting them back in Anna's little bag? I took it to carry my money to the shop. It isn't so far, you know. Look, isn't it a pretty bag?"

Rosie extracted her hoard of pence and halfpence out of the bag as she spoke. "In the Bible, please. I stuck them in it. Anna would be angry, and Auntie Mary very, very angry. Put them in quick."

The doctor lifted the heavy old Douay Bible and took from it a little silver brooch, a locket, and a letter. He started as he did so.

"That brooch was Anna's! And the letter! It is surely, in my mother's handwriting," he exclaimed.

"What do you say?" Rosie inquired, but Dr. Mahon was half mechanically reading the letter addressed by his mother to Anna Blake years before.

"DEAR MISS BLAKE," the epistle ran, "I am aware that Stephen imagines he wishes to marry you. Poor boy! he is very susceptible, and has imagined himself in love often. I credit you with being a sensible girl, therefore I am writing to you to say that if you engage yourself to Stephen you will ruin his prospects. To marry early and on a trifling income would mean ruin and misery for

you both. Stephen is clever, and may rise rapidly in his profession if unencumbered. I know my son, and I know it will be better for him—and you, also—that there should be no engagement between you. You see I am perfectly candid with you; and I trust to your own good sense to put an end to any nonsense on my boy's part."

Dr. Mahon dropped the letter with a groan.

"You are dead, mother!" he cried. "May God forgive you! And I thought Anna did not care!"

"Are you speaking to me?" Rosie demanded. "Or is it to yourself you are talking? I tell myself stories sometimes. And oh, do put the things in Anna's bag! She may come back soon."

Dr. Mahon obeyed.

"Where is Anna, and what is her other name?" he inquired.

"Anna Blake. She's away with Auntie Mary dressing the chapel. She was sick, you know, and the doctor told her to come from the town to the country, and to run about and drink milk and cod-liver oil. The oil's nasty, isn't it?"

"Is she ill?" anxiously asked the man.

"Oh, she's better, ever so much. And after a bit she's going back to her work. She teaches little girls like me. And Auntie Mary will have to go away, too, because she can't pay money. They are both so sad sometimes. I thought I'd buy them something for their stockings at Christmas. You know there is no Santa Claus really. Auntie Mary fills my stockings. I saw her, but I pretended I didn't. I was going to buy lovely candy and coffee."

"You're a wise young woman," Rosie accepted the compliment complacently. "Yes. I know all about nearly everything that Anna and Auntie talk of. Betty says if Auntie could find old Andy's gold, she could pay everything. He hid it, you know, when the Yeos, whoever that was, was robbing Catholics. Betty says that. 'Tis a wonder Betty isn't back from the wake."

Betty, sulky and dignified as is the manner of wrong-doers, was seated in the chimney corner when Philip Mountmorris, accompanied this time by a groom, reached Mountrath. The young man came to the door.

"Well, Stephen, here I am," he cried. "How is Rosie? Not much the worse, eh?"

Rosie herself seized Philip by the arm.

"Come here to the room," she said excitedly. "He has found Anna. He's going to marry her. I think. And now he is finding out about the gold—Andy's gold. Oh, come on!"

Philip allowed himself to be led onward to the room where Dr. Mahon was bending over the old Douay Bible. Matters were explained to him.

"So perhaps you'll put me up for tonight, Phil," Dr. Mahon said, "I must get Anna to settle the wedding-day before I go back to town."

Anna Blake blushed prettily as she accepted Mr. Mountmorris' congratulations.

"Haven't you a fair knowledge of Gaelic, Phil? Mine is somewhat rusty, but I was examining this old Bible, and here on the fly-leaf is something concerning the whereabouts of some treasure. Come and help me, Phil, to translate."

The writing on the thick yellow paper was somewhat crabbed, and the two young men, both fair Celtic scholars, puzzled over it long. The groom was sent back with the horse and tray, and Mary Carew set about preparing supper. She was stopped in her work by Dr. Mahon and Philip Mountmorris rushing to the fire excitedly.

"The crook! the crook!" the latter cried. "Andy Carew took his gold to a goldsmith in Belfast and had it fashioned into a crook and a pendulum for the old clock in the corner. At least that is written on the fly-leaf of the Bible."

The crook, freed from its accumulation of soot, and the pendu-

lum of the old clock was carefully examined.

"Tis gold, gold sure enough," Phil Mountmorris exclaimed. "Mary, you won't leave Mountrath after all. You'll be our tenant still!"

Mary did not. The heavy crook and pendulum realized enough money to clear off the debt due to the loan-fund and a fair surplus beside. The latter was used to help Peter Dougherty to portion off his five sisters. Then Peter sold his own farm and settled at Mountrath, and every year Dr. Mahon and his wife find time to pay a short visit to the farmhouse, where Rosie Carew is fast developing into a smart young woman.

MARRIAGE.

The Selection of a Life's Partner.

The selection of life's partner is perhaps the most important step we are ever called upon to take, for on it depends as a rule the happiness of our future, both in this world and in the next. Its importance cannot be exaggerated.

This is a solemn and even awful truth. It is equally sadly true that very many make this choice with less consideration and less prudence than they show in the common trivial occurrences of daily life. They use more common sense and thought in choosing a house to live in, an employment to follow, nay, even the very clothes they wear, than they dream of using in choosing the one into whose life their own is to be knit till death. Hence so many bright careers blighted, so many lives wrecked, and alas! so many souls lost—the sad fruit of imprudent, reckless, senseless marriages. God never blesses imprudence.

The first leading question we may put to ourselves is this: "Does God mean me to marry at all?"

We have all a vocation from God to a state of life, and this He means us to attend to, and for it He has given us special grace. This call is (1) to religious life, (2) to unmarried life in the world or (3) to married life. The first is, of course, the most exalted, for the religious is the spouse of Jesus Christ Himself. Next in dignity is unmarried life in the world. This we know from God's repeated words in Holy Scripture, notably, 1 Cor. vii., and the Apocalypse, where a special crown is promised to virgins, both men and women. They are the special courtiers of our Lord in heaven, "the first-fruits to God and to our Lord." The excellence of unmarried life in the world we also know from the Church's teaching and indeed the instinctive teaching of nature. Last in dignity comes the call to married life; yet, while lowest in dignity, it is the greatest in responsibility, so great that, to fit souls to meet that responsibility, God has instituted a special Sacrament. This He has done for no other vocation except that of the Priesthood.

This primary question, then, being settled, the second, so infinitely important, arises: "Whom shall I take for life's partner?"

Amongst God's people before our Lord's coming the choice seems to have been made not so much by the parties themselves as by their parents; indeed, the same rule holds today in many countries. Hence when God speaks on the subject He addresses Himself only to parents, "Thou shalt not give thy daughter to the son (of an unbeliever) nor take his daughter for thy son." (Deut. vii. 3). "Marry thy daughter well, and thou shalt do a great work, and give her to a wise man." (Eccles. vii. 27).

Isaac and Jacob married according to the advice of their parents and were blessed; Esau did the contrary and was cursed. Indeed, there is much to be said in favor of the old Jewish arrangement, if we consult our own experiences of the foolish selections made by young people so little qualified by age and experience to judge wisely, especially in their own case. However, though God may not require the choice to be

(Continued on Page Four.)

Bureau of Information

Send all Questions for this Department to Box 557, Huntington, Indiana.

At what time was Purgatory instituted?

We fear that the questioner has an erroneous conception of the Catholic teaching concerning Purgatory. Purgatory is not an institution nor does it owe its creation to the Catholic Church. It has been in existence from the day the first man or woman died and who, on account of small sins, was undeserving of immediate Heaven and not wicked enough for ever-lasting Hell. Previous to Christ's time there was no immediate entrance into Heaven because even the souls of the righteous were confined to a place known as Limbo until the world would be redeemed by the God-man. Limbo was not a place of punishment. The souls there enjoyed the completeness of happiness conceivable outside the vision of God. Those who died in small sins were detained in Purgatory for a time, then entered Limbo, where they awaited the opening of Heaven by Christ. The Jews before Christ were firm believers in Purgatory, as their prayers for the dead clearly indicated.

When was the Pope made infallible?

The word Pope is a bugbear for many non-Catholics, whilst its plain meaning is the tender name "Father." The Latin word for Pope is the loving name "Papa." Hence, whenever our non-Catholic friends call their father "papa," they are calling him Pope. The Pope is the Spiritual Father or head of the Church and the successor of the first visible head of the Church, St. Peter. Peter was made infallible when Christ transferred to him the "Keys of the Kingdom of Heaven" with the declaration: "Whosoever thou shalt bind on earth shall be bound also in Heaven;" when Christ committed to him the office of feeding his whole flock. Christ called Himself the Good Shepherd, and he made Peter the Shepherd in His place when He said: "Feed my lambs, feed my sheep;" when Christ said to him: "I have prayed for thee that thy faith fail not, and thou being converted, confirm thy brethren." It is true that a Council of the Church, held in 1870, publicly declared the Pope to be infallible, but this teaching of the Church was always believed in by the whole Christian world until the sixteenth century. The public statement was promulgated only when it was openly denied last century by certain ones. Look for a clear treatise on the meaning of Infallibility under the heading of "For Our Non-Catholic Friends" in a future issue of this paper. The Infallibility of the Pope is to be understood in a very restricted sense.

Would a man at the age of forty-five years be too old to become a Brother?

No, and there would be a num-

ber of religious communities glad to receive the man in question if he has a strong leaning that way.

Is it a sin for a lady to appear in church without a head-dress? The Apostle, St. Paul, tells us that it is not becoming for a lady to appear in church without the head covered. But we believe he would have been just as much against the very large hats worn by ladies today, since they obstruct the view of the altar for men worshippers.

Has a priest the right to refuse a penitent's confession?

Not if the penitent has the proper disposition for absolution. The priest would not hear the confession of one whom he knew to be living in an occasion of sin without a willingness to relinquish it, or if he were not willing to comply with what is his plain duty to God and Church.

After we properly confess our sins and are heartily sorry for them, will we have to suffer for them if we do penance for the same?

The eternal punishment is always removed by a good confession, whilst all the temporal punishment is not always taken away. If this be removed by sufficient penance here on earth, there will be no punishment after death for the same. That temporal punishment often remains is plain from Holy Scripture. We read how Moses was not permitted to see the Promised Land even though God assured him that his sin of distrust was forgiven. And even after David was assured by the prophet Nathan that his sins were forgiven, his son was taken from him as a temporal punishment.

Is it necessary to make a General Confession in order to gain an indulgence?

No, for the gaining of an indulgence we must be in the state of grace, though a previous confession (not general) is laid down as a condition for gaining some indulgences.

St. Mary's College

St. Marys, Kansas
Under the Management of the
Fathers of the Society of Jesus

A Boarding College

Single Rooms for Advanced
Students

TERMS: - \$250 PER YEAR
WRITE FOR CATALOGUE

Rev. Aloysius A. Breen, S. J.
President

Good Farms for Catholics

THE LAND FOR CATHOLICS	WILHELMINA	THE LAND that Produces and Never Fails.
Church, School and Resident Priest.	A New Catholic Colony under the patronage of MOST REV. JOHN J. GLENNON, Archbishop of Saint Louis.	A Pleasant and Healthy Climate.

Sells at a very moderate price and on easy terms. No Agents. For all particulars address the Pastor and Local Manager, Rev. V. TESSELAAR, O. S. M., Wilhelmina, Missouri.

Routt College

Jacksonville - Illinois

Free Tuition
Young Men and Women

If you have any deserving poor boys I will take them for \$100 board and tuition. We have just increased our endowment to \$100,000.

For any information, address
REV. JOHN W. CROWE, Jacksonville, Ill.

OUR SUNDAY VISITOR

Issued by the
CATHOLIC PUBLISHING COMPANY
Huntington, Indiana

REV. JOHN F. NOLL, Editor.

Entered as second-class matter May 3, 1912, at the postoffice at Huntington, Indiana, under Acts of March 3, 1879.

Subscription Price 50c the year
(In Advance)

Sunday, August 4, 1912



Dear Rev. Father:

Fort Wayne, Ind., March 29th, '12.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is a truly apostolic work, worthy of the highest commendation and encouragement.

To furnish a weekly paper, for an annual subscription of 50c, appears to me to be more than remarkable. Of course this could not be done unless the edition, each issue, would be at least 50,000. I hope you will be able to secure that number of subscriptions from the pastors of the parishes. It would be a pity if a proposition of this kind failed of accomplishment.

Wishing you God's abundant blessing on your work, I remain,
Devotedly yours in Domino,

H. J. ALERDING, Bishop of Fort Wayne, Ind.

HOW MANY OF OUR GIRL READERS WOULD RESPOND?

We have long realized a need of the Church at the present day and would like to help meet it. It is this:

Many priests in small town parishes, and in rural districts, would like to have parochial schools, but are unable for one of two reasons, or both. Either it would be impossible to procure members of a Sisterhood, because of a rule prohibiting fewer than three or four to go to one place; or the parish could not afford to build, furnish and maintain a home for the Sisters.

But such priests would like to have a good Catholic young lady teacher, capable of teaching the common grades thoroughly. She could also be the parish organist and give music lessons in the parish. By this extra service she could earn sufficient to make her trouble worth while, and besides enjoy the consolation of lending herself to a grand work.

If we were sure that we could elicit ample interest, we would start a boarding school where good Catholic girls would be thoroughly prepared for teaching the eight grades and a business course, and in addition, receive a good training in music, on terms as reasonable as they could possibly be made. One of the best teaching Sisterhoods in the country would be employed for the prosecution of the work.

There are many maidens in every large parish who are talented and have no inclination to be worldly, some not even intending to get married. Why should they not live to some good purpose? And even those who hope to become wedded some day should not hesitate. The education, culture, and experience which they would receive in the work considered, would be helpful throughout their lives.

This institution would not be run for revenue. In fact, it would be endowed in part.

We should prefer to see more of our good and talented girls join one of the teaching Sisterhoods and give up their whole lives to the instruction and spiritual training of youth. But some are not ready to make such a life-long sacrifice, whilst they might be glad to devote five or six years to parochial school teaching. These are the ones for whom our school would exist. Of course, it must be borne in mind that for the most part, the remuneration of the teacher would not be as generous as would be paid by the public school authorities.

Generous-hearted young ladies! let us hear from you.

The American League of Catholic Women*

A number of ladies and gentlemen desirous of seeing the formation of a national federation of Catholic women, similar to the American Federation of Catholic Societies, have asked for a re-issue of the following article on the subject published lately in the "Morning Star," of New Orleans. It is here reprinted with a few changes. The name of "League" is proposed in preference to that of "federation," in order to avoid confusion with other federations.

Naturally, a great many important questions regarding the proposed league, its organization, membership and government must be thoroughly discussed before the project can be realized. But for the present, it is most necessary to get the names, with addresses of headquarters and head officers, of the Catholic Women's Societies willing to join in organizing the league. Until further notice all such information may be sent to the Archdiocesan Chancery, 2000 Grand Ave., Milwaukee, Wisconsin. Later on a list of the societies reported will be published, and, if the project is generally favored, a formal call will be issued for lady delegates to a national meeting, where the league may be organized. These preparatory steps, I presume, will be arranged by the two ladies' committees appointed respectively at Columbus and Chicago.

Editors of Catholic papers will greatly oblige the many friends of this movement, which has already received encouragement from several prelates of the Church, among them Cardinal Falconio, by bringing the matter to the attention of their readers.

S. G. MESSMER.

Editor of the "Morning Star":

The idea of a National Federation of Catholic Women, which should work side by side, though on somewhat different lines, with the National Federation of Catholic Men, was first given serious and public consideration by the Advisory Board of the Louisiana State Federation, which adopted, last August, a resolution instructing its delegates to the national convention at Columbus, Ohio, "to recommend to the national body the advisability of seriously considering this all-important subject." On October 8, 1911, the Louisiana State Federation unanimously adopted the report of a special committee previously appointed, said report providing for the immediate organization of The Women Federation of Catholic Societies of Louisiana. On Washington's birthday, in February, delegates of various women societies of St. Thomas Parish formed a Catholic Women's Federation, the first, I believe, in the United States. A full report of all the proceedings mentioned is published in the Bulletin of the A. F. C. S. for January and March, 1912.

At its convention in Chicago last September, the German Catholic Central Society took steps toward the formation of a national federation of Catholic women which would be an auxiliary to the Central Society.

The Louisiana State Federation may thus claim the honor of having given the start to a most important, and, I firmly trust, most glorious movement in the Catholic Church of the United States, the formation of a National American League of Catholic Women.

Most assuredly, there can be no reason against, but there is every reason for the realization of this great project. I have always felt from the very beginning that the women's societies should have no place in the men's federation. But when the first national convention at Cincinnati, in that never-to-be-forgotten night session, decided to admit them, I thought with others that there were good reasons for allowing things to take their course. But ever since then I have been wishing most ardently that the women's societies affiliated with us would leave the A. F. C. S. and form a separate federation of their own. No doubt the "psychological moment" to do so has now come. The rapid development of social conditions during the last twenty or thirty years has brought woman, her condition, vocation and work, so prominently into the foreground of modern society, that Catholic women are compelled as much as men to adopt means for a united and concerted action by which they shall be enabled to exert and maintain the strong and vast influence given by God Almighty to the Christian woman for the protection and promotion of humanity's highest interests. But, as the same infinitely wise Creator has endowed man and woman with different gifts and assigned to woman a work and power of a different nature from that

given to man, she must accomplish part of her purpose and destiny of life in unions or organizations of her own sex.

Religion and morality are the two great foundations of all true welfare and happiness. It is the great privilege and exalted calling of the Christian mother to sow the first seeds of these fundamental principles and virtues into the heart of her child born into this world; it is the almost equally important privilege and calling of the Christian woman, married or unmarried, to transplant and expand the work of the Christian home into the Christian society, and thus to foster and strengthen the public or social interests of religion and morality, by all of which the temporal well-being of man will be secured no less than his spiritual good. For, however, much true religion and morality hold sway over the hearts of men, the people will be happy as far as happiness may be enjoyed in this vale of tears.

Now, it seems to me that woman can, in many ways, wield a more powerful influence than man where matters of religion and morality are concerned.

Divine Providence has endowed woman with a quiet, soft and sweet power over man, for good or bad, which in many things and at many times seems almost irresistible, a power the sort of which man, with all his masculine mind and heart, cannot exert over his fellow-brother.

Nor does woman need the right of the ballot or of suffrage in order to exert her power to its fullest limit; in fact, she is in every way stronger without the ballot.

But what has all this to do with the social vocation of the Christian woman in our days? Everything. In its last elements the whole complex social question as we face it most important and vital features, is a question of religious and moral principles applied to the social or public life of man. It is the fatal mistake of Socialism and similar theories to look at the social question as one of mere economy and material affairs. The radical fault of its philosophy consists in making purely material and economic conditions the source from which religious and moral ideas and principles are derived. The contrary is the truth. It is not a blind and fatalistic evolution of the material world, but the supreme will and law of God, known by the light of reason and revelation, that must regulate all conditions and affairs of the human race, if man is to be happy.

Human life and conduct in all its diverse and many-sided relations, in its private and public affairs, is, in its actual and concrete realization, subject to the laws of religion and morality. Man is never, not for a moment, independent of his Creator and of the order and law established by Him. For this simple and plain reason, viewed especially in the fact of man's sinful and fallen nature, it is a radically wrong and vain undertaking to look for the happy solution and correct adjustment of the modern or any social question from other hands than those held out by religion and morality. What is today commonly called "the social question," is no longer confined to problems of political economy and government, but it embraces a number of important problems resulting from the peculiar situations and attitudes assigned to religion and morality in the public life of modern society. Social service today must serve society in all its great needs and demands, spiritual and temporal. Individual activity must expand and spread out into social action upon these different fields, an action which terminates not in this or that individual person, but rather in the social body or some of its component parts. The "Lay-Apostolate" is but a part of the great Christian Social Service.

Here, then, is the social vocation of the Christian woman in modern times and her work in the wide field of social service and reform. It has been truly and beautifully said that just as God chose the Blessed One among women to be the Savior's auxiliary in the redemption and reformation of mankind, so the Christian woman of today will be, in God's providence, the auxiliary of the Church of Christ in redeeming modern society from its evils and miseries. But she can accomplish this glorious work only under the guidance of the Church and by combined efforts. This work of the Christian woman in our days is manifold, quite complicated and not without great difficulties. It reaches into all the walks and recesses of modern life; it looks to the religious rights and blessings of man; it goes out on the byways and paths of Christian charity; it fights and repels the attacks and inroads of moral corruption; it helps in the uplifting of the downtrodden and fallen; it softens the hardships and removes the oppression of the laborer and the poor; it brings a motherly help to the forlorn and independent child; it strengthens the arm of authority and pleads for public order; it assists the men of the country in shaping the

destinies of society by good and just laws in State and city.

There is no phase of the social question where the Christian woman cannot find a field for a most helpful activity.

She can do this in every position of life to which Providence may have assigned her, whether she be a mother in the home and family, a religious in the sacred convent, or a single woman in the world ready to do good wherever she goes. Thus the Christian woman becomes, indeed, even in social and public life, the true and faithful helpmate of the Christian man.

What a powerful influence for good will a strong and large federation of Catholic women, imbued with the spirit and zeal of holy faith, exert upon society.

When all other intellectual and mental forces of the world are combining for increased strength and efficiency in their separate spheres of action, why should Catholic women remain idle? Why, indeed, when no power in the world can overcome the power of the Christian woman aided by the power from on high?

A leading Catholic paper in Germany, the "Augsburger Postzeitung," of February 11, 1912, well remarked that the woman question has arisen as a special problem of modern life, not simply from the remarkable change of material and economic conditions brought about by modern industry and commerce, but also through intellectual tendencies affecting public opinion and morals. "Through all these influences woman has more or less lost her former economic and social position, while her personality has been invested with new social moments and values."

Catholic women could not escape the influence of those forces. Hence, the wonderful growth of the feminist movement among Catholic women since the beginning of the twentieth century. It came late, nearly too late; but it seems to make up by rapid strides. It is really surprising to witness the remarkable expansion of the Catholic woman's movement within the last ten years. When Pius X was elected Pope in August, 1903, who would have thought that in 1911 he could send his blessing to an International Federation of Catholic Women? It will be, I hope, a source of pleasure and encouragement to our American women to hear what has been already accomplished in regard to woman federation by their sisters in the faith over in Europe.

The above-mentioned number of the "Postzeitung" gives a short sketch from which I take most of the following data. It was really at the beginning of the present century that Catholic women began to unite and organize for the purpose of social and charitable work according to Catholic principles. In Germany the Catholic Women's Association was formed in 1903, in order to unite and systematize the various activities of Catholic women societies. The same year witnessed in France the birth of the Patriotic League of French Women ("Ligue Patriotique des Françaises")—a model organization which counts today half a million of Catholic women, and is growing stronger from year to year, as shown by the Catholic Congress of the Departments du Nord et Calais at Lille last fall. In England Catholic women established an association as late as 1907. It numbers about 5,000—not a small number for Protestant England. Equally young, or let us rather say, equally young, is the Catholic Women's Association of Austria, with affiliated societies in the provinces of Upper and Lower Austria, Tyrol, Bohemia, Silesia and Galicia. The latter province, being mostly Polish, has a Catholic Polish Women's Federation, which has lately been greatly increased by the accession of the National Hungarian Union of Catholic Women of Italy, comprising some 180 societies, with over 30,000 members, were received and blessed by the Holy Father in an audience last January. The Catholic women of Spain are federated; so are those of Switzerland (1909), even Portugal notwithstanding the terrible persecution against all loyal Catholics, has a young but valiant woman federation.

What more natural than that the quickened life of all these feminine societies should imperatively call for an International Federation of Catholic Women as a counterpart to the unsectarian or interdenominational "International Council of Women," representing some twenty national federations, with a membership of 8,000,000 women all over the world. The start was made by the French Women's Patriotic League, which in August, 1910, requested Catholic women's societies of the whole world to send delegates to Brussels in Belgium for a general discussion of the project. Eleven societies responded, and the deliberations resulted in organizing "The International League of Catholic Women's Societies," whose general secretary should have her office in Paris for the next five years. In the summer of 1911 the delegates of the League met at the Eucharistic Congress at Madrid. Twenty-two organizations were represented. Next September the delegates of the League will meet at Vienna in Austria a few days before the Eucharistic Congress opens there.

(Continued on Page Four.)

For Our Non-Catholic Friends ---The Fairest Argument---

(Continued from Page One.)

And though Jesus would return to Heaven, He would not be dissociated from His visible Teaching Body in the Church: "Behold I am with you all days even unto the consummation of the world." (Matt. xxviii, 20).

Just as the visible body and the invisible soul are united in one being, so Christ would be the visible "head of the body, the Church" (Col. i, 18). The Holy Ghost, as the Spirit of Truth, would descend upon the Church to animate her with a divine life, to abide with her forever, and keep her in the way of holiness and truth. Well then does this Kingdom of God upon earth merit the appellation of St. Paul: "The Church of the living God" (I. Tim. iii, 5); and how evident that it must be "the pillar and ground of truth" (Ibid.). How plain that "the gates of hell will not prevail against it" (Matt. xvi, 18)? How reasonable: "If he will not hear the Church, let him be to thee as the heathen and publican" (Matt. xvii, 17). How logical: "He that heareth you heareth Me" (Luke x, 16)?

How could this "Church of the living God" with Christ's identical mission have less authority to teach than Christ Himself? Less power to remove sin? how could it lack divine helps to sanctify man? "As the Father hath sent Me, I also send you" (John xx, 21).

This sublime nature of the Church founded, its divine origin, its supernatural character, preclude all possibility of one church being as good as another, of there being any more than one church. The most perfect human copy of THE Church will ever be infinitely inferior, it will never be supernatural, it will never be divine. In fact, any religion but His own established 1900 years ago must be severely condemned by God. "He that despises you, despises Me" (Luke x, 16); "He that is not with Me, is against Me" (Matt. xii, 30); "And there shall be one fold and one shepherd" (John x, 16); "In vain do they worship Me, teaching doctrines and commandments of men" (Matt. xx, 9); "How shall they preach unless they be sent" (Rom. x, 15); "But, though we, or an angel from Heaven, preach a gospel to you beside that which we have preached to you, let him be accursed" (Gal. i, 8). How could any religious society not founded by God be as good as the one founded by Him? How could contradictory sects separately or collectively all be "the pillar and ground of truth"?

And it ought to be plain to non-members of the Church that if God instituted a Church to represent Himself among men they are not free to remain outside its ranks. With them the whole matter should resolve itself into a question of Fact. Did the God-man, or did He not, establish an organization such as we have described above? If He did not, then surely no church is necessary, for human churches could not lead to Heaven. But if He did, then man must affiliate with the same or take the consequences.

Such was the Church as Christ founded it; such must it be today; history, for fifteen hundred years, presents no other Church; two-thirds of the Christian world at the present time regard the Church in this light. If the Bible teaches anything plainly, it centuries of history point out any living fact, it is the Visibility of Christ's Church. It is composed of rulers and subjects (Acts x, 28); its members are admitted by a visible external rite; they must hear, obey, Christ compares His Church only to things visible: a "flock," a "house," a "body," a "city seated on a mountain," a "kingdom." He calls it "MY" Church, "THE" Church.

If the Church is not a visible organization, what can St. Luke mean by saying: "There were added (to the Church) 3,000 souls"? What does the clause in the creed mean: "I believe in the holy Catholic Church"? What does St. Paul mean, when he speaks of bishops appointed by the Holy Ghost "to rule the Church of God"?

Yet there are numerous so-called Bible Christians who understand the Church "the congregation of those whose hearts are with God, who are united to Him by faith and love," these contend that it matters not to which organization a man belongs, whether Baptist, Methodist, Presbyterian, or what not. Whilst excusing this notion in the generality of Protestants as an inherited impression which it never occurred to them to question, we must attribute bad faith to those who first "led others away by this strange doctrine" (Heb. xiii, 9). Their wish "was father of their thought," they denied the visibility of the Church because they were unwilling to submit to her authority.

A complete definition of the Church might be given thus: An organization or society established by Christ Himself to exist visibly among all nations till the end of the world, and representing God in the capacity of Teacher and sanctifier of nations; an organization enjoying God's protection, and hence competent to proclaim the whole set of truths taught by Christ in their original genuineness; an organization possessing one grand form of worship (by which God is adequately honored) as well as God-given means of holiness.

By consequence, members of this Church must accept all her teachings, take part in her same form of worship, make use of the means of sanctification she offers, and allow themselves to be governed in spiritual matters by the divinely constituted authority of the Church.

ST. IGNATIUS.
(First Century.)
"Do you all follow your Bishop as Christ did His Father? Without the Bishop let no man presume to do any of those things which belong to the Church" (Ep. adv. haer.).

IRENEUS.
(Second Century.)
"The teaching of the Church is true and stable, showing to all men the same one path of salvation" (Irin. Book V.).

TERTULLIAN.
(Third Century.)
"It is not lawful for us to introduce anything of our choice, or even to choose that which anyone may have introduced of his own choice. We have as our authorities the Apostles of the Lord, who did not even themselves choose anything by their own will that they might introduce it, but faithfully delivered over to the nations the doctrines which they had received from Christ." (Apud Marcion, Bk. 4, Chap. 5).

ST. CYRIL OF JERUSALEM.
(Fourth Century.)
"Guard the Faith, and that Faith alone, which is now delivered to thee by the Church, confirmed as it is by all the scriptures." (Catech. 18).

REV. A. LEFFLINGWELL.
(New Albany, Ind.)
"Am I not well aware that members of the Jewish Church wrote nearly all of the Old Testament; that members of the Christian Church wrote the entire New Testament? Do I not well know that the Primitive Church was the mother, or author of the Bible; and not the Bible the author or mother of the Primitive Church?"

GLADSTONE.
(Newbury's Life of Gladstone.)
"I had previously taken a great deal of teaching direct from the Bible, as best I could; but how the figure of the Church rose before me as a teacher too, and I gradually found how incomplete and fragmentary a manner I had drawn divine truth from the sacred volume, as, indeed, I had also missed, in the Thirty-Nine Articles, something which ought to have taught me better. Such, for I believe that I have given the fact as it occurred, in its silence and its solitude, was my first introduction to the august conception of the Church of Christ. It presented me Christianity under an aspect in which I had not yet known it; its ministry of symbols, its channels of grace, its unending line of teachers joining from the Head."

Socialism Not the Friend of Labor

(Continued from Page One.)

equalities reduced to harmony by mutual co-operation, of their equality of nature, origin and destiny, and the affection they should have for one another as members of the same mystical body of which Christ is the head. She would teach him that the earth and all it contains—the sunshine and the rain and the air we breathe, as well as labor of brain and brawn—contribute to the production of material blessings. She admits that the greed of capitalists is responsible for some of the ills that afflict the laboring man, but she knows that to destroy capital itself and all productive property would do irreparable harm to the laboring man himself.

"And, first of all, Socialism is economically unsound. It destroys the right of private ownership, or at least limits it to consumptive goods, such as food, clothing and shelter, and it

would transfer to the community or the state the ownership of land, capital and all the instruments of production and distribution. Who does not see that such a theory would make the life of the laboring man unbearable and deprive him of what justly belongs to him? Who would work in the field, in the factory and the mine, if his surplus earnings were confiscated by the state? Where would be the incentive to toil, if one were not permitted to accumulate capital and make it productive? Capital, after all, is stored labor, and every laborer who saves his earnings and invests them in a capitalist. He who would therefore, take away from the laborer all possibility of becoming a capitalist, would take from him the chief incentive to labor. The wheels of industry would cease to revolve and the laborer would become a drowsy in the hole."

\$1.00 ONE DOLLAR \$1.00
(IN ADVANCE)

WILL PAY FOR A YEAR'S SUBSCRIPTION TO

"Our Sunday Visitor" AND
"Extension Magazine"

OR
"Our Sunday Visitor" and "The Catholic Monthly"

SEND SUBSCRIPTIONS TO

THE CATHOLIC PUBLISHING CO., Huntington, Ind.

Our "BIG BOOK," entitled:

"FOR OUR NON-CATHOLIC FRIENDS"

\$1.00 in Cloth The Fairest Argument, 25c in Paper
Postage, 15c extra Is now ready. Postage, 10c extra